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Millennial Star

AT THE GATE OF THE YEAR

"Let us be too proud to do dirty little tricks because other people can stoop to them; too proud to lose an inch of our freedom; too proud, even if it beggar us, to tolerate social injustice here; too proud to suffer anywhere in this country an ugly, mean way of living. We have led the world many a time before to-day on good expeditions and bad ones, we can lead it again. We headed the procession when it took what we now see to be the wrong turning down into the dark bog of greedy industrialism where money and machines are of more importance than men and women. It is for us to find a way out again into the sunlight. We may have to risk a good deal—perhaps our very existence—but rather than live on meanly and savagely it would be better to perish as the last of civilized peoples."

J. B. PRIESTLEY.

"English Journey."

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

MILLENNIAL STAR

Vol. 107 No. 1 January 1945

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EDITOR
Hugh B. Brown

Associate Editor
James P. Hill

Temporary Headquarters, 23 Booth Street, Handsworth, Birmingham, 21

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man."

Ecclesiates 12:13

Listen to the Exhortation of Dawn!
Look to this Day!
For it is Life, the Very Life of Life,
In its brief course lie all the
Varieties and Realities of your Existence.
The Bliss of Growth,
The Glory of Action,
The Splendour of Beauty;
For yesterday is but a Dream,
And tomorrow is only a vision
But today well lived makes
Every yesterday a Dream of Happiness
And every Tomorrow a Vision of Hope,
Look well, therefore, to this Day!
Such is the Salutation of the Dawn.

From the "Sanskrit."

AFTERTHOUGHT—FOR 1944

I AM in London. It is Christmas time, and as I walk along one of its famous thoroughfares I am jostled by the teeming, cosmopolitan multitude of shoppers. There is excitement all about me, born of expectancy. Flushed and happy children's faces peer into windows, look up eagerly into parent's faces, or, if they belong to the "older" child, endeavour to compose themselves in an effort to assume adult dignity.

In a big store is Santa Claus, smiling benignly, white-bearded and—bombed. He had a little palace and a golden throne, but in the night "E.A." destroyed it. He is still with us though, and breathless kiddies with bright, sparkling eyes whisper their wants in his ever-ready ear; querulous-voiced old ladies struggle through the throng to shake his hand. He pats the heads of the children and squeezes the hands of the old folk and breathes kindliness over them all.

Around me I hear a babble of tongues—French, Polish and Czech—and English as only the American can speak it. This from an American soldier who is asking a book-department salesman for a volume with the perplexing title with an extremely international flavour, "His Majesty's Yankees." All are very happy. All are seeking something to give.

SOMETHING TO GIVE!

In the street again. The kerbside vendors display their cheap-for-the-times wares. Paper hats, tinsel, lead soldiers, buttons, hairpins. No more of those delightful clockwork monkeys and motors that fascinated us with their perambulations about the pavement in 1938. But the vendors are there—with something, sensing probably, that London would not be quite the same at this season without their offerings to the passersby.

The usual beggars line up, too. I pass one poor, pitiful, crippled creature and drop him a coin. As I do so a flower-seller passes by—changing his stand perhaps. He smiles at the cripple. "'Ow yer doin'—awlrite?" he enquires, and hurries on as the man replies: "Not so bad, yer know," humping himself into what might be a more comfortable position.

I board a bus. It is crowded to capacity. A harrassed conductress finds it difficult to answer my query concerning my destination about which I have a very hazy notion; but she is most pleasant. A woman next to me smilingly tells me where to go and where to alight. Crammed into one seat are two kiddies, carrying crackers from somewhere, two or three packages and a basket of odd things. They keep me fully occupied, eavesdropping, well past my stop. I do not mind. They are discussing their gifts to Mum and Dad, Auntie Mabel and Uncle George and so on.

I am overwhelmed with a glow of warm happiness as I listen to them.

SOMETHING TO GIVE!

Did not the Magi bring gifts to the Babe in Bethlehem? That was the first Christmas, nineteen hundred and forty-four years ago.

Red-coated Santa is going to make so many of these children happy through giving, too.

I think: Why cannot we always be giving? Counter thought: Well, it's nice to have this special time each year when all mankind is affected by the same spirit of giving.

Spirit of giving!

Ah, that's it! We can give gifts on birthdays and special occasions, but we want to preserve this spirit of giving when everyone seeks to make their friends and loved ones happy with some little present. There lies the key to all this happiness I see about me. Let us have it in the whole year.

Sustain this Christmas happiness. We need it, that is certain. Shall we experience this tremendous happiness only at Christmas time, or shall we try to perpetuate it? If we can be happy all of 1945—as we were at Christmas, 1944—how much greater will be our happiness at Christmas 1945?

Perhaps we can give a little time to someone who needs a little help. Perhaps we can drop a comforting word or line to someone sad. Perhaps we can help, materially, someone in poor straits. Perhaps—let's do it, that's better than thinking about it.

J. P. H.

POST-WAR PLANNING FOR L.D.S. SERVICEMEN

Following is the initial conference address of President J. Reuben Clark, Jr., given at the opening session of the 115th Semi-Annual General Conference, Friday, Oct. 6, at 10 a.m., in the Salt Lake Tabernacle

WE here and the Saints everywhere rejoice in the inspiration, the hope, the counsel, and the blessing of the great message of President Grant. May he live yet many years to give us his wise leadership.

I humbly pray that while I stand before you, I shall have an interest in your faith and prayers, that I may be able to say something that will be encouraging and upbuilding in these times of stress. These are trying times. Satan is walking up and down through the earth. He is wielding a power and an influence greater than ever has been before in my generation. We shall be able to keep the commandments of the Lord and carry out His work only as the Lord shall give us help, give us strength, and only as we shall live for those blessings.

It has been our boast—I was about to say—that God has poured out upon us in the last 100-odd years since the establishing of the Gospel a fullness of knowledge and of wisdom as to matters spiritual, not only, but as to matters temporal never before equalled in the same time in the whole history of the world.

I need not recount to you the achievements in science, in art, and in all that is done to make life comfortable and secure. We have harnessed the forces of nature in a way that they have never been harnessed before. God has been prolific in the showering upon us of His blessings, and yet, He having so blessed us and so brought things to our service, we are now engaged in using every one of them that is available and usable of art and science to the destruction of our fellow men. Nothing that art or science has done but is used now to kill.

TRIALS OF THE LORD

We sometimes speak of our trials. I wonder if we remember what must be the trial of the Lord. He was sorely tried in the days of Noah. He was tried with Sodom and Gomorrah. He was tried by Israel. He has been tried in our day. I am sure He is being tried now. We alone, we of the older men—not the youth whom we have sent out to fight our battles—we are responsible for the conditions in this world. God will expect us, of this group of Priesthood of the Church of Jesus Christ of Latter-day Saints, He will expect us to act as the ten righteous who could have saved Sodom and Gomorrah, if Abraham had been able to find so many.

POST-WAR PLANNING

We hear a great deal to-day about post-war planning. It relates primarily, always, to our economic life. I am not much impressed with this planning, because in my view there are too many uncertain elements connected therewith to enable us wisely to plan. We shall have to wait and see what the post-war brings through forces and elements over which we have no control.

But there is one bit of post-war planning that we can do, and to that I would like to refer. Our boys, children almost, have gone out to do battle on the battlefronts of the world. We sent them out boys, in their innocence, in their inexperience, in their joyousness. We are going to have them back men, premature men, who have undergone trials of which we know nothing, who faced death consciously, day after day. Some of them will return—we hope most of them—glorious in their triumph over temptations and sin, able to take their place as the leaders of this people and as the leaders of the nation, seasoned in righteousness, seasoned in courage, seasoned in everything that goes to make a man and a servant of God.

But some are coming back wounded in spirit and in mind by hate, by revenge, by a willingness to kill, and sometimes by a will to kill, wounded and corrupted under compulsion in thoughts and acts and concepts which have never entered our minds and hearts. They are coming back questioning, questioning sometimes even the existence of a God who, as they look at it, would not tolerate such things as they have gone through, they not understanding that we have brought these ills upon ourselves. What are we going to do with these?

I am not thinking of their making a livelihood. That is the least of the problems. I am wondering into what kind of homes we are going to bring these boys back. Is there to be contention; is there to be fault-finding; is there to be discord? Is it to be to homes without faith, without righteousness, homes in which unchastity dwells with its corrupting curse? Or are we to bring them back into homes of patience and charity, into homes of righteous living. Are we going to bring them back into homes of confidence and of love, of chastity, of respect for their fellow men? Are we going to bring them back into Latter-day Saint homes, and there carefully nurture and rebuild, until they shall once more become as near as may be normal men? Are we going to bring them back into homes of faith in God, faith in His Son, Jesus Christ, and His atoning mission and sacrifice, faith in the Restored Gospel and in Joseph Smith, with all that that implies?

That is a bit of post-war planning that can be done by every man and the head of every family in this Church and in this nation, and in the world. It is a post-war planning that requires no knowledge of new elements. It is a post-war planning that merely requires that we shall live the Gospel, seek the Spirit of the Lord, ask his help, a planning that requires that we and our families shall live in accordance with the principles which He has given to us. How can we do that? By prayer, by keeping the Word of Wisdom, by love, by respect for the

rights of others, by that companionship in the home between mother and father, brothers and sisters, that can take the wounded soul back to the bosom of the family, and make it whole.

MAKES APPEAL

I urge upon you Latter-day Saints this post-war planning. It is your duty to your own; it is your duty to yourself; it is your duty to your God. It is within the reach of each and every one.

The Saviour, commenting to the multitude after John's disciples had come and asked about Him and whether He was the Saviour, said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30).

God grant that to every father and mother, every wife there will come the power to prepare themselves to receive back and nurture to health and strength the wounded soul which may come to them after this great war is over, that those who return may once more become useful members of the Church, and of society, and so shape their lives that they too may come to rest in glory in our Father's kingdom. I humbly pray, in the name of Jesus.—Amen.

WILL NATIONS AVERT A THIRD WORLD WAR?

Following is the initial conference address by President David O. McKay, given at the opening of the 115th Semi-Annual General Conference, Saturday, October 7, at 2 p.m., in the Salt Lake Tabernacle

I PRAY I may have your sympathy and faith and prayers while I stand before you to discharge this duty.

"And when He was come near, He beheld the city, and wept over it,

"Saying, If thou hadst known, even thou, at least in this day, the things which belong unto thy peace; but now they are hid from thine eyes." (Luke 19:41, 42).

Many appropriate references have been made during this conference to the desirability of peace. I am wondering if and when peace does come whether the nations will be sufficiently wise to avert a third world war.

According to tradition, when the words that I have just read from Luke were spoken Jesus stood on the Mount of Olives, opposite a point in the walls surrounding Jerusalem, a few yards south of the Gate Beautiful. From this spot one may behold a beautiful view of that historic city.

It is wonderfully picturesque, with its quaint, flat-roofed houses, church towers and mosque domes covering the four hills on which Jerusalem is built. The view is impressive even now; it must have been inspiring when Jesus beheld it in all its Herodian splendour.

But it was the inhabitants of the city, not the beautiful buildings or the commanding view that the Saviour saw through tear-dimmed eyes when He cried: "If thou hadst known the things which belong unto thy peace; but now they are hid from thine eyes!" He saw the people divided into conflicting and contending sects, each professing more holiness and righteousness than the other and all closing their eyes to the truth. There were the conservative Hebraic Jews, holding rigidly to the Mosaic law; there were the more liberal-minded Helenistic Jews whose views had been modified by Pagan philosophy; there were a few Essenes with their asceticism and rejection of the Aaronic Priesthood; there were the Sadducees with their lifeless and formal observance of the Sabbath, and their denial of the Resurrection; and, finally, the Pharisees with their "ostentatious almsgiving," "broadened phylacterics," "greedy avarice," "haughty assertion of pre-eminence," "ill-concealed hypocrisy" which was often hidden under a venerable assumption of superior holiness.

No wonder the Saviour, seeing such division among the people, prayed to the Father so earnestly on behalf of his own little flock to keep them "one as we are one." No wonder the Savicur, discerning perfectly the deceit and hypocrisy underneath the glassed-over outside of religion, uttered such scathing denunication when he said:

"Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matthew 23:13).

Such were the people whom the Son of Man saw when He stood twenty centuries ago on the Mount of Olives and "beheld the city and wept over it."

So we may picture Him to-day weeping over a world weltering in an orgy of blood because a few gangsters, fired by selfishness, revenge and desire for conquest have gone mad. Impelled by greedy avarice and arrogating to themselves racial superiority, they strode forth to subdue, to conquer, and to kill. There was nothing left for law-abiding, peace-loving people to do but to try to prevent their depredations and murder. The result is the thunder-roar of a million cannon, the devastation of cities and farms, the wailing and suffering of women and children,

the groans of the wounded and of the dying, and the death of the chosen youth of our land.

Approximately only a quarter of a century ago, the world listened to the clanging of arms of nations fighting in a world-wide war that was supposed to end war for ever. Up to that time it was the bloodiest war in history.

Again, misguided leaders of nations, worshipping the god of materialism, have brought World War II, and unless the nations avoid the evil things which caused this war, there will be a World War III even more destructive, more terrible than the present murderous conflict. Like causes produce like effects.

Now, while the trying exigencies of war are wringing our hearts, it would seem the part of wisdom for men to examine some of the basic causes that produce armed conflict with the view of avoiding them in the future.

I. DEVELOPMENT OF BRUTAL INSTINCTS

The seeds of war lie in man's nature. These seeds germinate at the first natural urge for self-preservation, self-perpetuation or a desire for conquest.

The fruit of such seeds is hatred and brutality.

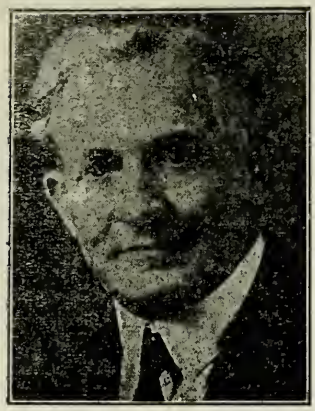
Knowing this, the world's chief gangster trained his youth to be brutal. In anticipation; indeed, in glorification of armed conflict, Hitler declared that he would train youth to be brutal. "In my great educative work," said he, "I am beginning with the young . . . Weakness has to be knocked out of them . . . A violently active, dominating, intrepid, brutal youth —that is what I am after. There must be no weakness or tenderness in it. I want to see once more in its eyes the gleam of pride and independence of the beast of prey."

It is significant that one hundred years before this egotistic leader began to poison the minds of youth, a German philosopher —Heinrich Heine—warned the German people that: "Evils will follow the rise of 'Germanic pantheism,' because then there will awake in him that fighting folly that we find among the ancient Germans, that fights neither to kill nor to conquer, but simply to fight. Christianity has—and that is its fairest merit—somewhat mitigated that brutal German lust for battle. But it could not destroy it; and once the taming talisman, the Cross, is broken, the savagery of the old battlers will flare up again, the insane rage of which Nordic bards have so much to say and sing. That talisman is brittle. The day will come when it will pitiably collapse. Then the old stone gods will rise from forgotten rubble and rub the dust of a thousand years from their eyes; and Thor will leap up and with his giant hammer start smashing Gothic cathedrals, . . . and when you hear a crash as nothing ever crashed in world history, you'll know that the German thunder has hit the mark. At that sound the eagles will fall dead from the sky and the lions in the farthest desert of Africa will put in their tails and slink away into their royal caves. A play will be performed that will make the French Revolution seem like a harmless idyll in comparison . . . .

" Beware! I wish you well; that is why I tell you the bitter truth. You have more to fear from a liberated Germany than from the whole Holy Alliance with all its Croats and Cossacks." (Heinrich Heine Works of Prose, ed. by Hermann Kesen. p. 51-53).

II. THE COLLAPSE OF HUMANITARIAN PRINCIPLES

The substitution of ancient gods for Christianity was followed by the collapse of humanitarian principles, and, as Will Erwin said in "An Appeal to Common Sense," men were back to the ethics of the barbarian hordes. Barbarians of the twentieth century before Christ, killed in any manner which their imagination suggested. And so now do civilized men of the twenthieth century after Christ. The barbarians of the twentieth century before Christ, killed the women and children of the enemy as tribal self-interest seemed to dictate, and so now do so-called civilized men of the twenthieth century after Christ. The barbarians of the twentieth century before Christ made slaves of the conquered people, or forced them to pay tribute; so virtually do civilized men of the twentieth century after Christ.



"A brutal youth," having in their eyes "the gleam of the beast of pray" harks back to the law of the jungle, and is as far from the teaching of Christ as Hades from Heaven. It is the doctrine of avarice, selfishness and hate.

There are some things which man should hate—he should hate injustice, hate hypocrisy; hate wickedness in all its forms, but never hate mankind.

We hope and pray that this second World War will soon come to an end, and that war-weary, heavy-hearted peoples may again have peace. What then? After all the suffering, after all the destruction of human life, shall we be so blind as to have it start all over again? If the germ of hate is permitted to develop, if strong nations strive to dominate the weak as Mussolini did Ethiopia, as Japan did Manchuria; if the few ruling nations, mighty in the implements of warfare, seek to dominate weaker nations and to tell them how to live and what to do; if they seek success only in materialism and shut their eyes to the value of human souls; if they reject the teachings of Christ and pursue their selfish interests, history will repeat itself, the world will be plunged into another war, and again the Lord in pity and sorrow will weep over the folly and blindness of the human race.

Peace will come and be maintained only through the triumph of the principles of peace, which are hatred, envy, ill-gotten gain, the exercise of unrighteous dominion of men. Yielding to these evils brings misery to the individual, unhappiness to the home, war among nations, with resultant misery and death.

Two thousand years ago Jesus wept over Jerusalem, the inhabitants of which were blind to the things which pertained to their peace. To-day contention, strife, and hatred are manifest between capital and labour unions, and bitterness among advocates of Nazism, Fascism, Communism, and Capitalism. No matter how excellent any of these may seem in the minds of their advocates, none will ameliorate the ills of mankind unless its operation in government be impregnated with the basic principles promulgated by the Saviour of men. On the contrary, even a defective economic system will produce good results if the men who direct it will be guided by the Spirit of Christ.

I. TO AVOID ANOTHER WAR, THEN, PEOPLE MUST CHANGE THEIR WAY OF THINKING

Men say that so long as human nature is as near to the animal nature as it is, that selfishness, suspicion, greed, chicanery, will continue to pervade and govern human society. If that be true, then, man must rise above the animal instincts, and strive for the higher and more abundant life. If this requires a change of human nature, then human nature must be changed. On this point, Beverley Nichols write impressively:

"You can change human nature. No MAN who has felt in him the Spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You DO change human nature, your own human nature, if you surrender it to Him. To deny this is only to proclaim yourself as an uneducated fool . . . .

"Human nature CAN be changed here and now.

"Human nature HAS been changed, in the past.

"Human nature MUST be changed,

on an enormous scale, in the future, unless the world is to be drowned in its own blood.

"And only Christ can change it . . . .

"Twelve men did quite a lot to change the world, nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created, and many of the world's finest minds inspired.

"If twelve men did that, nineteen hundred years ago, what might not twelve men do to-day? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question." ("The Fool Hath Said," p. 272).

II. ELIMINATE ARROGANCE OF SUPERIORITY

With the Spirit of Christ in their hearts no nation will arrogate to itself superiority over others, but give to each nation, however small, however seemingly backward, the right of self-determination.

III. SEEK MATERIAL ADVANCEMENT AS A MEANS TO SPIRITUAL ATTAINMENT

With the spirit of the gospel in men's hearts nations will accept the truth that integrity is more to be desired than intellectual acumen or the accumulation of wealth. Men will then look upon material advancement not as an end in itself, but as a means to spiritual attainment. They will recognise the significance of "Seek ye first the kingdom of

HUMAN NATURE MUST BE CHANGED

God, and his righteousness; and all these things shall be added unto you." Statesmen, churchmen, school-teachers, civic officers, newspapers—all who in any way mould public opinion must grapple intelligently with spiritual apathy and moral

But I repeat, permanent peace will be found only in the application of the principles of the Gospel of Peace. Christ came to earth to bring peace and good will. When He said: "I came not to send peace, but a sword," he perceived how the acceptance of eternal principles might render asunder the dearest ties, and how a man's foes may become those of his own household. Asserting the principles of the gospel over everything else, he added: "He that loveth father or mother more than me is not worthy of me; and he that loveth son and daughter more than me is not worthy of me." Thus He but emphasised the great truth that acceptance of the principles of the gospel is the supreme purpose of life.

Again the Lord has revealed himself to man, and in that revelation may be found the answer to the perplexities and yearnings of the human soul.

Again in this age Christ has said: "I am the light of the world: he hath followeth me shall not walk in darkness, but shall have the light of life."

I feel that we can join with the poet in saying:

"O Christ, who died to give men life,
Bring that victorious hour,
When man shall use for peace, not strife,
His valour, skill and power."

God grant that the nations of the earth will soon open their eyes, and behold the light of the world, and thereby accept in this day the things which belong unto their peace. I pray in the name of Jesus Christ.—Amen.

PENICILLIN

THE WONDER MOULD

By Dr. FRANKLIN S. HARRIS, Jr.

Assistant Professor of Physics, University of Utah

THE story of penicillin is one of the most dramatic to come from this war. Moreover, it is one of the greatest blessings to man, a constructive gift from the general devastation of the war. Its rapid development as a tool in healing man resulted from a simple observation by a trained mind followed by the careful research and close co-operation of hundreds of scientists and technical men in many fields in universities, the medical profession, industry, and government agencies, as well as Anglo-American co-operation.

The list of bacteria against which penicillin is effective is impressive indeed, including streptococcus infections, such as in childbirth fever and many cases of serious poisoning; staphylococcus organisms as in boils, carbuncles, serious infections of bone and other organs; pneumococcus in pneumonia; anthrax; diphtheria; tetanus; gas gangrene; gonococcus; meningococcus, actinomyces; the "woody tongue" of cattle, and sometimes human disease, and the spirochete of syphilis. Recent reports record success in treating cerebro-spinal meningitis, inflammation of heart muscle (myocarditis), inflammation of bone marrow (osteomyelitis), and inflammation of body tissues (cellulitis), and in the treating of relapsing fever and psittacosis or parrot fever in mice.

There is no universal cure-all in medicine, and penicillin is no exception. As with the sulfa drugs, penicillin has limitations. Penicillin does not affect tuberculosis, plague, chlorea, malaria, undulant fever, and the colon bacillus and related organisms. It is effective against streptococcus, pneumonia, and gonorrhœa infections which resist sulfa drugs. However, there are no unpleasant after-effects which are sometimes found with sulfa drugs. On those organisms where both the sulfa drugs and penicillin are useful, the latter is usually quicker and more effective. Sulfas are also still necessary for intestinal infections, the colon bacillus infections, the colon bacillus infections of the urinary tract, and as a protective in epidemics of pneumonia, menigitis, and other diseases. In present practice forty to one hundred twenty thousand units per day are given gradually by vein or intra-muscular injection for about a week to cure the average case of an infection in the body. For application to wounds, depending on size, about fifty thousand units in a salt solution are used.

The restriction of the growth of one organism by another has been known since 1877 when Pasteur and Joubert noticed that anthrax bacilli were prevented from growing when certain other organisms which interfere with another and are called "antibiotics." The earliest antibiotic, pyocyanase, was introduced into medicine in 1898 by Emberich and Loew. It has the power of killing some of the bacteria which cause disease in man. Another substance, gramicidin, discovered by Dubos in 1939, can be used for local disinfection of wounds, but it is

too toxic to be introduced into the blood stream.

IN 1920, Dr. (now Sir) Alexander Fleming, at St. Mary's Hospital, London, noticed that colonies of **staphylococcus aureus** (pus germs) on an agar plate were killed in the neighbourhood of a contaminating dark grey-green mould colony, not unlike the moulds which grow on stale bread or cheese. Grasping the importance of what he saw, Dr. Fleming, who was interested in antiseptics, cultured the mould, **penicillium notatum,** and found that the mould produced in the broth where it was growing a substance which he named penicillin, a substance powerful enough to prevent the growth of many germs when the broth was diluted eight hundred times. He further found that the penicillin did not harm the white blood cells which are in themselves bacteria-fighting.

Attempts to purify and isolate the penicillin were not very successful since it is so unstable. In 1939, Professor (now Sir Howard, since he and Dr. Fleming have recently been knighted) H. W. Florey with groups of distinguished collaborators in Oxford and London undertook further study with the help of the Rockefeller Foundation. Their results were promising, but with the outbreak of war, England did not seem the place to obtain the quickest results. Therefore, in 1941, the co-operation of American scientists, industry, and government agencies was sought and obtained. Of the large number of people who made important contributions, Dr. Robert D. Coghill, chief of the fermentation division of the Northern Regional Research Laboratory of the U.S. Department of Agriculture, deserves special mention for his role in making commercial production a reality. Pioneering efforts of five drug and chemical companies, Merck, Squibb, Pfizer, Abbott, and Winthrop, were mainly responsible in producing and making available the penicillin used in establishing its importance in clinical practice.

Four methods of production have been carefully tested. These are: the trickle process, the bran process, the surface process, and the submerged process. The surface method is the oldest and consists of growing the mould on the surface of a quiet medium under sterile conditions in flasks, milk bottles, or trays. The yield is good, but the labour costs are high. A slightly different strain of the mould can be grown in huge tanks of several thousand gallons capacity with sterile air being blown through it. This submerged method requires little labour and assures a high output at a relatively low cost.

HOW is the penicillin obtained from the mould? At the end of the growing cycle of from two to eleven days, depending on the process, the mould is strained off and dicarded, and the penicillin recovered from the broth by using a good many chemical tricks, mostly transferring back and forth between solvents, from one as ether or cholorform, to water, in order to extract it from closely related organic substances, such as certain yellow pigments which have similar formulas but no bactericidal action. After further processing, the penicillin is vacuum-dried at a low temperature and packaged dry as the sodium salts of organic acids present in the original broth. The powder contains eight to thirty per cent. sodium penicillin. There is an extremely small amount of penicillin in the original broth, about two to six-thousands of one per cent.—about as much as the concentration of bromine in sea water. The problem of concentrating the penicillin is due not only to the small concentration but its instability with acids, alkalis, heavy metals, and other reagents a chemist would like to use. It is like looking for an "unstable needle in a haystack." About fifty per cent. is lost in the concentrating process.

At present, penicillin can be administered intra-muscularly, intra-venously, by lumbar puncture, directly into joint and cavity spaces, and locally. By mouth is not effective, since the stomach acids destroy it. Since penicillin is rapidly excreted in the urine, doses have to be large and frequent. The action of penicillin in preventing bacteria from multiplying, in actually killing bacteria, or making the bacteria easy for the body defences to kill is not lessened by the presence of blood,

pus, or tissue in contrast to the sulfa type drugs which are less effective when these materials are present. It is non-toxic in the highest doses needed for its most effective clinical use.

The eventual total needs will depend on large scale clinical tests of humans and animals. The value in animal diseases has not yet been tested. There is a good possibility that other valuable and, perhaps, more effective substances may be found from the hundred thousand other moulds and fungi.

One of the most intensive and secret of war research projects is the attempt to fix definitely penicillin's chemical formula and then build it with chemical building bricks. There are good prospects of determining the formula of this tricky, unstable compound, known to be a water-soluble organic acid of low molecular weight, but synthesis may be very difficult.

NOTICE

President Hugh B. Brown has found it necessary to return to the United States. The matter was urgent, and he left by plane on Monday, January 1st. He hopes to return to this country by March, and his parting message was "Carry On!" Elder Norman Dunn continues as Mission Secretary, and all matters needing H.Q. attention will be dealt with by him at British Mission H.Q., 23, Booth Street, Handsworth, Birmingham. Matters pertaining to Sunday School and Genealogy, should be addressed to Elder James R. Cunningham, 25, Balham Park Road, London, S.W.12. Relief Society matters to Sister F. B. Dunn, Mission H.Q., Primary, Y.W.M.I.A., and M.I.A. Reports to Sister A. Edwards, 44, Broughton Crescent, Northfields, Birmingham. Y.M.M.I.A. and "Star" (Editorial) matters to James P. Hill, 47, Ravenslea Road, Balham, London, S.W.12. Circulation is dealt with at H.Q. It is not the usual policy of the Mission to have so many addresses for its separate departments, but the exigencies of the time make such a course necessary.

AUXILIARY GUIDE—NEW STYLE—1945

The Auxiliary Guide, hitherto issued in foolscap stencilled sheets, is to be incorporated in the "M.I.A. Leader," a guide for M.I.A. workers, inaugurated in September, 1944. The new "Leader," as it is to be called, is out for January, and copies have been issued to Branch Presidents. All Auxiliary workers should see that they obtain a copy. It contains vital information, programme outlines and guides, lessons and advice for all Auxiliaries. For extra copies apply NOW to Sister Ruth Williams, P.O. Box 555, Kidderminster, Worcs.

SPIRITUALITY AND HEALTH

By NEPHI JENSEN

A SIGNIFICANT incident suggested this theme. It relates to a word that we now see frequently in print and hear a great deal about. The word is "Jitters."

The incident occurred at a play I witnessed a few weeks ago. The opening scene of the play has its setting in a cavern under London at the time that city was being shaken from centre to circumference by bombs bursting overhead. A man and woman meet casually in the underground shelter from the destructive bombs. The woman detects that the man is an American. She becomes friendly and picks up a conversation with him. In the meantime, the bombs are exploding overhead with thunderous noise and earth-shaking intensity. He suggests that they go to a fashionable underground ballroom and "dance away the jitters."

The incident is significant because it suggests the average man's idea of getting away from "jitters." Almost everybody has the notion that the only way to get away from mental distress and the blues is to rush to some place of hilarious pleasure and indulge in side-splitting laughter.

But there was once a great physician of the soul who learned some very simple and elementary things about the cure of sick souls. He discovered that there is only one way to get away from the blues; and that is to get rid of the cause of the mental distress. Moreover, he discovered that the process of removing the cause of soul sickness is definitely moral and spiritual. And so he taught the most simple plan of soul-healing—purification of the heart through repentance, and spiritual regeneration through the quickening power of the Holy Ghost. Or, in other words, he taught that there is only one real Comforter and that is the Holy Ghost.

It is significant that some of the world's greatest psychologists are beginning to agree with the Master's ideas of mental and moral health through spirituality. For a number of years Dr. Jung practiced applied psychology. Patients came to him by the thousands with their troubled minds and sick souls. After he had been engaged for a long period of time in treating these cases, he gave out a statement regarding what he had discovered in regard to the cause and cure of mental distress. He said that "among all his patients in the second half of life there has not been one whose problem in the last resort has not been that of finding a religious outlook on life. And not one of them has been really healed who did not regain a religious outlook."

While it may not be difficult to accept the theory that mental and moral health is fundamentally spiritual, the question will arise: Is there any vital relationship between spirituality and physical health? One of the greatest of our modern religious cults insists that there is such a relationship. Is there warrant in scripture for such a doctrine? Some years ago when we were studying the Book of Mormon in our Gospel Doctrine class one Sunday, our lesson was based on the story in the seventh chapter of third Nephi of the healing of a number of people. The record tells us that these people who had been healed of their "sicknesses and infirmities, manifested unto the people that they had been wrought upon by the Spirit of God and had been healed."

The phrase, "wrought upon by the Spirit of God and healed," impressed me profoundly. The thought occurred to me that if people are healed by being "wrought upon by the Spirit of God," then the Spirit of God must have healing virtue, and if it has healing virtue, it must be a principle of general health. Or, in other words, the Spirit of God is the Spirit of life and health. So that when we are in possession of a large measure of the Spirit of God, we have abounding life and resultant health.

To be alive spiritually is to be abundantly alive. And abounding life is the very essence of health of mind and body. The Lord evidently had in mind this great fundamental truth when He said of those who magnify the priesthood that they are "sanctified by the Spirit unto

the renewing of their bodies." (D. & C. 84:33).

Parley P. Pratt, in his inspiring chapter on the influence of the Holy Ghost on those who actually receive the ineffable gift, makes this pertinent statement: "It tends to health, vigour, animation and social feeling. It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being."

The vital experience of truly spiritual men of our age confirms the conclusions of Parley P. Pratt. In 1896, Jesse N. Smith had a most pleasant and profitable visit with President Wilford Woodruff. At that time President Woodruff was past eighty-nine years of age. As the two chatted together, Brother Woodruff said that his lungs had been renewed, that his eyesight was keener, and that his hearing was better; and that he could speak better than in the past.

A personal experience is in point. One Saturday afternoon some years ago I went to the Tabernacle tired and depressed in spirit, to listen to the concluding exercises of that session of the General Conference. When I reached the Tabernacle Elder Melvin J. Ballard was announced as the concluding speaker. Before he concluded his address every vestige of nervousness and depression of spirit had left me. I walked away from the Tabernacle completely revived and renewed in mind and body.

Many times since that day I have spoken in the Sacrament meetings of the Saints. And when I have sought in humility and prayerfulness to honour God and magnify His name, I have been enlivened, strengthened and renewed in spirit, mind and body.

But what is the spirituality which is the source of mental and moral health, and in part, one of the bases of physical health? In other words, what does it mean to be spiritual? Real spirituality is the inner liveliness awakened and intensified by the life-giving power of the Holy Ghost. Only those are truly spiritual who have been "born of the Spirit." And to be born of the Spirit means to be "quickened in the inner man." (Moses 6:65).

This inner life which is light to the mind, purity to the heart, strength to the will, serenity to the soul and health to the body, does not come as one of our prominent health cults teaches, by merely thinking one is not carnal or evil but spiritual. Spirituality comes only through strict obedience to irrevocable divine law —the law of soul-exalting faith, heart purifying repentance, remission of sin in the baptismal covenant, and the reception of the Holy Ghost by the laying on of hands of those divinely ordained to this power.

BIRMINGHAM DISTRICT

GOLD AND GREEN BALL

is to be held on

SATURDAY, JANUARY 27, 1945 at

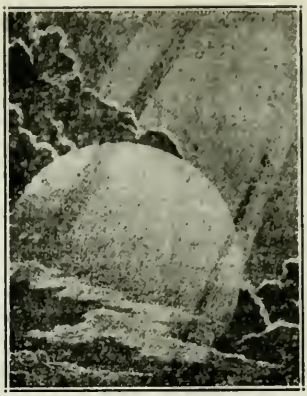
CONWAY ROAD SCHOOLS

SPARKBROOK 6.30 to 10 p.m.

Intending visitors should write for accommodation to Mrs. Thornell, 121, St. Pauls Road, Balsall Heath, Birmingham, 12, enclosing 1s. registration fee. Tickets may be had on application to W. A. Thomas, 156, Heathfield Road, Birmingham, 19

(Note Buses from City Centre to Walford Road or Stoney Lane Nos. 29, 29a, 44, 37, 13a)

THE WORLD SAYS...



News and Views from Many Sources

The "Star" prints the opinions of prominent people on a variety of subjects. It should be understood that these opinions may not necessarily be those of the "Star," but we feel that it is good to know what the "world" is thinking

"A TREE is known by its fruit, or, as we say, the proof of the pudding is in the eating. When we Christians behave badly, or fail to behave well, we are making Christianity unbelievable to the outside world. The posters tell us that 'Careless Talk Costs Lives.' It is equally true that Careless Lives Cost Talk. Our careless lives set the outer world talking, and we give them grounds for talking in a way that throws doubt on the truth of Christianity itself."

From "Beyond Personality," a compilation of the broadcast talks of C. S. LEWIS.

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"THE day of the boss's son is passing, and no private enterpriser can consistently ask that privilege should operate in the family circle except when it is earned. Research is also wrapped up with efficiency, but it must be planned if it is to become available to all. That is a common purpose to which all members of an industry should contribute on a proportionately level scale, so that discoveries affecting the whole industry shall not be exclusive property of a few."

SIR CECIL WEIR, Director-General of Equipment and Stores, in a recent speech.

"WHAT a pity that so much art today is produced for 'effect'—by people trying to be clever. I want to see art being more comforting, useful and helpful to people. Why all this pose and self-advertisement—this mystifying of the public? The Old Masters didn't mystify—or sneer, they were logical, clear-thinking men, as well as craftsmen of genius."

SIR FRANK BRANGWYN.

★———————

"IT is my personal belief that we are all alike, in varying degrees, to blame for the situation that developed before the war. This applies to all parties, and it applies not only to the leaders but to the rank and file as well . . . . The honest truth is that it was a thoroughly bad period in our history, and it is not the slightest use our trying to whitewash ourselves now, whoever we are . . . . I think it would be very much better not to look back at all, but to look forward and concentrate our attention on the future and the building of a peace system, which this time will endure rather better than the one we tried to construct after the last war . . . . There is a tendency nowadays in some quarters of the Press to paint pre-war England as a hell

on earth, where everybody lived in misery and destitution. Nothing is more untrue, and—this is more important—nothing is more likely to mislead young people who have grown up since the last war . . . . I am sure, therefore, that what we need to-day is not to scrap the past, but to build upon the firm foundations that we have inherited from the past; but do not let us sweep away everything that was bequeathed to us by our fathers. That would not be constructive, that would be purely destructive.

VISCOUNT CRANBORNE, in the House of Lords debate on the King's Speech at the opening of Parliament.

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"UNDER the conditions of our vast cities the 'good life' is hard to attain. The citizens are cut away from the country, entirely surrounded by the signs of man's work, and they forget their dependence on God. In great cities the sense of community life is taken away. People do not know the name of their next-door neighbour unless he happens to be a nuisance to them. With well-planned satellite towns throughout the country it will be possible to have real community life. They will not be mere dormitories as some suburbs are at present."

ARCHBISHOP OF YORK.

★

"IF a firm has at its head a man who acknowledges the primary importance of moral and spiritual issues, and of the Christian interpretation, then his policy and his actions will bear the imprint of his convictions. It is not for the doctors of theology to tell industry what it should do, but for industry to acknowledge Christian principles as the mainspring for action and the touchstone to judge between alternative policies."

SIR E. RAYMOND, Chairman of the Cotton Board, in an address to members of the Bradford Textile Society.

"I FEEL he has his responsibilities as a national leader, on the other hand, I feel that he must sometimes liken himself to the war-horse in Job, who smelleth the battle from afar, and who paweth the ground and saith 'Ha, ha!'"

COMMANDER KING-HALL, M.P.
(After the Premier had spoken).

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"THERE is glory and fame in winning a war. There may not be the same glory in solving the housing problem, but the Government and people who do it will earn the undying gratitude of millions of people in this land."

MR. BUCHANAN, M.P.

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"IT is a truism to say that upon youth at this time is laid a very great responsibility, and it is equally a truism to say that to youth is presented a very great opportunity. The quickened sense of citizenship has made people alive and alert as never before to the immense value of education in our national life; it has fastened upon the minds of men the question of social security and allied questions. In the world of religion, churches and leaders of churches are concerned as never before to see that in this time of quickened appreciation of citizenship the churches should not lag behind in providing for the spiritual needs of a great community.

"The future is with youth and the emphasis in all these matters is upon youth. True, there will be some room for maturity and experience, but it is to youth that the real appeal is made. My exhortations is: 'Rise to the height of your great opportunity and be well assured that in the service of your city, of your country and of the world is to be found not merely the end of all education, but the full, happy and enduring life.'"

SIR NORMAN BIRKETT, in his presidential address at the Birmingham and Midland Institute.

IT is exhilarating and challenging to stand upon an intermediate hill top as one is climbing toward great peaks beyond. He can look back into the valley from which he came and forward across canyons through which he must pass to reach his goal. He has learned something from the gains and losses made and suffered. Pleasant memories recall the beauty spots he passed along the way and, if he tarries too long, nostalgia tempts him to return to them. The rules of his Alpine Club, however, are "onward and upward until you reach the peak." He reviews with alternate satisfaction and regret the difficult and dangerous cliffs he's scaled and the lost time and energy involved in getting back on to the trail after making a wrong decision or risking an unnecessary and costly hazard.

Each evening is, in a sense, a pausing place where we can "mark the distance run," and with each dawn there comes the challenge of the climb. But more especially at the dawn of the New Year we find ourselves upon a hill top where we pause "to have a look," to tighten belts and make adjustments and plan the course ahead. What do we see in retrospect and prospect as we stand at the dawn of 1945? Not one, but five years of war lie behind; war with its colossal toll of death, its world-embracing sorrow and its irreparable waste. It seems difficult to look ahead when one stands in such a shadow, and yet even these times have their lessons, and it is to some of these that we would direct attention at the beginning of the year.

First, in reminescence as well as in prophecy, we find our horizons have been pushed back, we see farther in both directions, and our thinking is on a grander scale. We have become accustomed to include as part of "me and mine" the millions of our fellowmen who now are close companions in this climb toward the mountain peaks of freedom.

We look back upon an era in which millions of the youth of this generation have been standing at the gates of death. Before they attained their majority they offered, and many of them gave, their lives for a cause. Other millions are and will be cut off from many of life's joys through the loss of sight or hearing, the loss of limbs or even sanity. All this and more has been burned into our consciousness until, unless we stop to search among the ruins for some remaining values, we'd count the journey as a colossal loss with nothing on the credit side.

But there are values to be found as we uncover seeming paradoxes in our search. We note, for instance, that amidst the whirlpools and the down drag of the epoch, many have risen to the sublimity of vicarious sacrifice and in this mass undertaking have demonstrated the truth of the Master's statement that we really find life only when we are willing to lose it. Many who left hum-drum occupations with their ego at freezing-point, have been transformed by the fire of zeal, the urge of loyalty and the lift of vision, into beings of such heroic stature that they and all who knew them stand amazed. They have found latent in themselves a joy in service more satisfying than any self-seeking undertaking in their pre-war lives. A great resilience is evoked by the very dangers which they face. And these are not isolated cases, but in varying degree may be counted by the hundred thousands. Men and women, both on the battlefield and in the factories, on the sea and in the air, have been heroic far beyong anything imagined. That exhilara-

tion and hope replace fear and frustration when one is motivated by love of others is a fact which many have discovered for the first time even though we've mouthed the precept for two thousand years.

Figuratively, we seem to have drilled into a vast pool of heroism and have been amazed to strike so rich a flow among the common men and women. The important thing is the discovery that these qualities of greatness were there among the ordinary folk with whom we lived and worked in office, farm and factory. That it needed only to be realised seems evident to us now, but the terrific cost of that release is a reflection upon sanity, especially when it is remembered that One who knew from personal experience had told us not only of the presence of the riches but how they could be obtained.

Having seen what human beings are capable of under stress, when life is compressed into a fraction of its normal space, when young men live a decade in an hour, having witnessed the release of much of the finest as well as some of the worst in human nature, let us undertake in the years ahead to find less drastic and more natural ways of developing these resources and of controlling those other forces which break forth periodically into volcanic eruptions.

These vast undeveloped resources of human greatness are available to us in times of peace. The war had no more to do with their creation than the wine-press has in making grapes. War is the antithesis of the Creator's plan for discovering and utilising human personality. These tragic experiences should teach us what the prophets long have known, viz. that in religion we find the greatest intrinsic force for the motivation of human conduct.

One important objective, then, as we face the morrow of the New Year is the recovery of a faith on which we can rely as we undertake the climb ahead. Faith in ourselves and in our fellow men as being in very deed, the offspring of Diety. Let us try to maintain and improve the quality of our loyalty to our country and the causes which we and our allies strive to serve. But we must have such faith in ourselves and in our destiny that we shall become conscious of an obligation which goes deeper than the obligation we owe to collective relations in which modern community life involves us. It is an obligation to that inner self in each of us which we must never yield to anyone's keeping if we would be true to the individual human dignity which we have come to recognise as the most valued treasure in our keeping. To rejoice in victory will not be enough unless in our inner selves we feel that the victory is for a cause which can approve and to which we can dedicate our lives. The moral responsibility of personal decision is ours alone.

We who are members of the Church of Christ are favoured in having an inspired leadership. The church is not confined to nationalisms or political opinions, but, because of its prophetic power transcends them as it points the way ahead, provides the kind of leadership which down through the ages has saved the people when they were willing to listen and follow. With courage unabated and with renewed faith in God we face the future. The past has revealed unbeatable qualities in the human spirit and has, we hope, renewed our faith in Him who is still over ruling in the affairs of men and nations.

HUGH B. BROWN

FORCES

FREQUENTLY there comes into the office of the Chaplain or Co-ordinator, a service man who wishes to discuss some disturbing problem, either personal or general. Will you sit with us for a moment while we tell of one such interview?

"I think," said the service man, "the Word of Wisdom" has been overstressed by the leaders of the church, while weightier matters are seldom mentioned. It seems to me that these are such little things that personal habits are, after all, personal, and have little to do wtih salvation. I admit that I smoke and sometimes take a drink, but in the matters which really count, I feel that I am a good Latter-day Saint."

"Well," said the chaplain, "I see your point of view and have heard others express concern about the frequent mention of this subject which seems to some to be distasteful. Perhaps we might get some help from a "non-church" source. Church members are not by any means the only ones who recognise the harmful effects of liquor and tobacco. Here is an incident which came to my attention while I was a member of the football team at the university.

"A strong, well built, athletic young man came from a country town to the university and, having always been interested in sport, he made application to the coach for a place in the second team. He felt sure he could make the first team within a year. The doctor examined him and the coach gave him a try out and both agreed that he was an athlete from tip to toe. After a few weeks with the squad, the coach saw him smoking on the street and called him into his office. 'Dick,' said the coach, 'I thought you said you were ambitious to make the first team next year?' 'Yes, I am, and the fellows tell me I'm really good,' said Dick. 'But have you not read the rules about smoking and drinking while in training?' 'Oh, yes I know those little things are mentioned but I'm O.K. in all things which really count! I started smoking some time ago and have the habit now and cannot quit.' 'My boy,' said the coach, 'you have quit—not the habit, perhaps—but you have quit the team. You see, there is something more required than mere physical fitness in this game, and we put such stress on that, that some people think we overdo it. When you tell me you can't quit smoking, you reveal a woeful lack of that indispensible quality of heart and spirit called STAMINA, without which no man can be a winner. He who is easily beaten in his first contest with an opponent will never put up the fight necessary to win a hard game on the field, or to make the last gruelling few yards on the track.' You say this is such a 'little thing,' but I'm always on the look-out for these little things, for by them I can better judge a man than by his measurement or agility. I am not afraid that any of my men will deliberately go out and break a leg or in some other way disqualify themselves and, therefore, I do not talk about these 'weightier matters' so often. But many a man has failed as completely, and more ignominiously, through his inability to finish, lacking wind or heart or stamina, as though he had broken a leg in the game. 'No,' said the coach, 'we'll not argue the matter. We've had experience and we know.'

"My lad,' said the chaplain, "when we come before the Great Coach, as all of us will do, He will not have to ask us how fit we are or to which team, if any, we should be assigned. What we are when we get there is what will count. He has published the rules of the game and sent them to all of us with greeting and warning and with a promise that their observance will bring health and strength and stamina. Most of us cannot be tempted to, figuratively, 'break a leg' by committing any of the major crimes, but all are subject to the subtle and insistent and widely approved habits which, if not corrected, will disqualify us."

No, the church authorities, like the coach, have had experience and merely do their duty as trainers in the game of life when they draw our attention to the rules of the game and remind us of the consequences of their violation. The attainment of any goal involves the sacrifice,

PAGES

the giving up, of some things which are inconsistent with its enjoyment. Each must pay the price by practicing self-control until, with His help, he is master of himself and can finish the course. Many of you men have seen some of your buddies called suddenly to report to The Coach. Let's all try to be ready. He and others believe in us. Let us believe in ourselves.

"The Lord hates a quitter,
But He doesn't hate him, son,
When the quitter is a quitting
What he shouldn't have begun."

HUGH B. BROWN, Co-ordinator.

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Word is received from Sgt. George A. Gundry that an M.I.A. group has been organised and is functioning somewhere in France. They have an average attendance of 24 and expect a larger group as word of the organisation gets about. Robert Moulton and Seth Redford are his assistants and James B. Hessing is Secretary. Brother Gundry and his associates are commended for their fine activity which began in Phoenix, Arizona, in January, 1944.

★ ★ ★

Sgt. Joseph W. Gunn advises that his friend, Master-Sgt. Ralph A. Trane, has returned to the States and it is reported will soon be a married man. A young lady awaits his arrival. Sgt. Gunn visited the Benbow Farm recently and enjoyed going over the ground where Wilford Woodruff performed such outstanding missionary services. Brother Alvin Thomas accompanied him, and together they partook of the spirit that still hovers around this memorable spot.

"OVER THERE"

Brother Fred Neal, formerly of Catford Branch, London District, writes of a unique occasion:

"I have to-day reported back for duty after a round trip of 480 miles to attend a Latter-day Saint Conference, held 'somewhere in Italy.' We met on Saturday, 2nd December, for our social dance and the hall was filled to overflowing. Ices and cakes and hot chocolate were served to all. On Sunday, 3rd, we met at 10.00 hours to hear the Gospel expounded to us under the theme heading, 'Trust in the Lord.' There were 130 of us present, four being L.D.S. women. At this meeting a young lady—Josephine Lilberto—who had been baptized during the previous week, received the laying on of hands. This conversion was due to the good work of Lieut. Herbert W. Smith Jnr., and she being a convert in a land where members are nil shows that there are still seekers after truth. We met again at 2 o'clock for a testimony meeting, which was stopped after two hours.

The final meeting was conducted by the ladies of the L.D.S., representing the Bee-hive, Gleanor, and Relief Society, with replies from corresponding priesthood holders. The meeting closed, but continued in the chaplain's office in the form of group discussion. On Monday morning we all met again as we grouped to return home. There were some from south, north, west and even from France. Every kind of modern transport was brought into service.

It is a binding testimony of the Gospel to me to be able to attend these meetings were so many are gathered together as one, and to be able to feel the influence of the priesthood burning within you just like it says in the song, 'The Spirit of God like a Fire is Burning.' I am happy to be with Captain Robert Gibbons, U.S. Chaplain, here, who will be rememberd by Saints in England for his labours as a Missionary in Bristol and Leeds."

Dr. Bennion discusses
THE PURPOSES OF THE SACRAMENT

1. In Remembrance of the Son

THE blessings on the bread and the water, which you have heard hundreds of times, state clearly and tersely the two basic reasons why we partake of the sacrament. The first is given in the first half of the prayer:

"Oh God, the Eternal Father, we ask Thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat **in remembrance of the body of Thy Son . . . .**"

We partake of the sacrament to remember Jesus, to spend fifteen minutes once or twice a week in quiet reflection on the life and teachings of the greatest Person who has ever lived. Inspired by beautiful music and in the presence of our brothers, sisters and friends of like ideals, we recall to mind His goodness, His mercy and His love for all men. We remember that He lived and died for the ideals He taught. We remember that He loved His enemies and died for them who crucified Him. New strength and hope come to us as we recall the generous, kind, courageous and beautiful life that He lived.

2. To Pledge Anew our Faith in Christ as we did at the Time of Baptism

The second purpose in our partaking of the sacrament is harmonious and consistent with the first. It is also stated beautifully in the blessing on the sacrament:

". . . . and witness unto Thee, O God, the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him, and keep His commandments which He hath given them, that they may always have His Spirit to be with them.—Amen." (Moroni 4:3).

In partaking of the sacrament we should not only remember Jesus, but be willing to take upon ourselves His name, His teachings, His purposes in the earth. We pledge our willingness to keep His commandments that we may be guided in life by His Spirit. These are the very promises which we made, or should have made, at the time of baptism. This was made clear by Alma's remarks to candidates for baptism which we quoted in the previous lesson:

"Now I say unto you, if this be the desire of your hearts (to live the good Christian life), what have you against being baptised in the name of the Lord, **as a witness before Him that ye have entered into a covenant with Him, that ye will serve Him and keep His commandments, that He may pour out His Spirit more abundantly upon you.**"

Each week we should approach the hour of partaking of the sacrament much as a convert to the church prepares for baptism. Our partaking of the bread and the water is a witness, not only that we remember Jesus, but that we have faith in Him and in all for which He stands. It should mean that we are sincerely trying to repent of everything in our lives which is not in harmony with faith in Christ. If we harbour ill will toward any member of the family or friends, we should take whatever steps are necessary to rid ourselves of such feelings before we take the sacrament. Unless we partake of it in faith and humility with a repentant spirit, it will have no value nor meaning for us. In fact, we partake of it to our condemnation.

While the sacrament is being prepared, blessed and passed, and as we remember the Saviour, our own life should come into view and be the object of meditation. We can ask ourselves such questions as these: Do I really have faith in the Lord Jesus Christ? What does this faith inspire me to do? What can I do in my relations with my family, friends and others to be more worthy of Christ's discipleship? What am I doing to promote the cause of Christ among my fellowmen, within the church and outside it?

Dr. Lowell L. Bennion in "To-day and To-morrow."

I WOULD BE WORTHY

By HUGH B. BROWN

I thank Thee, Lord, that Thou hast called me "son"
And fired my soul with the astounding thought
That there is something of Thee in me.
May the prophecy of this relationship
IMPEL ME TO BE WORTHY.

I am grateful for a covenant birth,
For noble parents and an ancestry who beckon me
To heights beyond my grasp, but still attainable
If with stamina and effort I cultivate their seed.
AND PROVE THAT I AM WORTHY.

I am grateful for a companion on this Eternal Quest,
Whose roots and birth and vision match my own;
Whose never failing faith and loyalty have furnished light in darkness
And re-steeled fortitude. May her faith in me
INSPIRE ME TO BE WORTHY.

I am grateful for the cleansing power of parenthood,
With its self denial and sacrifice—pre-requisites to filial and parental love.
For each child entrusted to our care I humbly thank Thee;
If I would associate with them eternally,
I KNOW I MUST BE WORTHY.

I am grateful for the one who was re-called in youth,
For his love and loyalty and sacrifice.
May the memory of his clean and manly life keep resolute the hope
That I may renew companionship with him—and Thee;
FOR THIS I WOULD BE WORTHY.

I am grateful for the children of my children,
And, in anticipation, for others yet to be:
Keep alive, I pray, within my bosom, a sense of obligation unto them,
To pass a name unsullied as I got it. To become an honoured sire,
OH, MAKE ME WORTHY!

I am grateful for the lifting power of the gospel of Thy Son,
For the knowledge Thou hast given me of its beauty, truth and worth;
To attain its promised glory, may I to the end endure,
And then, forgiven, let charity tip the scales and allow me
TO BE CONSIDERED WORTHY.

Certain copies of the "Star" are required to complete the Mission Office "Star" volume library, which exists in its entirety since 1840, with these exceptions:

1944	January	2 Copies	1944	May	2 Copies
„	February	2 Copies	„	June	2 Copies
„	March	2 Copies	„	July	1 Copy

Please help us in this matter. Post copies, if available, right away. Thanks!

FOR THE YOUNG FOLK

THE GOSPEL ALPHABET

A is for ARTICLES OF FAITH

Our Prophet wrote them in a letter,
As an outline of what we believe
Nothing could be better.

B is for BIBLE

Our Foundation Book;
You'll find interesting stories
'Tween its pages—if you'll look.

C is for CHURCH

Where each Sunday we attend
To learn about the Saviour,
On whom our lives depend.

D is for DOCTRINE and COVENANTS

Great Book of Latter-days'
Revelations from the Lord
To guide us in our ways.

E is for ETERNAL LIFE

God's greatest Gift to Man,
Made possible by Sacrifice,
A part of the Great Plan.

F is for FAITH

Principle Number One
In the Gospel we should try
To Live and Preach to everyone.

(More next month)

Story:

"ELISHA"

A long, long time ago there as a very kind man who travelled about from city to city to teach the people about Father in Heaven, and about ways of loving and pleasing Him. Now there were no cars to ride in in those days, no cafes or restaurants along the way where one could stop and get something to eat and rest. Elisha, as he walked from place to place, would grow tired and very hungry.

One day, as Elisha was walking along, he passed by a very small house. A woman came out and said: "You look so tired! Perhaps you are hungry, too. Come in and I'll give you something to eat and you can rest." Elisha, who must have been hungry and glad to be asked to rest, went into the house, and the woman, who thought of her visitor before she thought of herself, brought meat, bread, and other things that Elisha would like to eat, and never thought it the least bit of trouble to do all she could to make him welcome. Before Elisha went away she asked him to come again, and told him to stop at her house to rest and get something to eat whenever he passed by.

Elisha was such a wise teacher and such a fine friend that the man and woman were glad to have him come to visit them. They began to wonder what more they could do for him.

One day the woman said: "I wish we had room in our house so Elisha could stay as long as he wanted when he comes to visit us."

"So do I," said her husband, "but we hardly have room for ourselves."

"I know what we could do," said the woman. "Let us build a room on our house for him."

"So we could," said her husband.

"And he shall have a bed and a table," said the wife.

"And a stool and candlestick," added her husband.

They were so happy as they began building the room for Elisha.

When Elisha came, how do you think he felt to have such a nice room all ready for him? Yes, he felt thankful and happy and as though he would do all he could to make his friends happy.—Adapted.

THESE THINGS ARE FREE

By JOHN MARTIN

In gloomy tones we need not cry:—
"How many things there are to buy!"

Here is a thought for you and me:
"The best of things in life are free."

The air, the sunshine and the sea,
All gladness, beauty—these are free.

Our faithful friendships, sympathy,
The joys of living—these are free.

The budding blossoms, stalwart tree.
God's open country—these are free.

All loving service, loyalty,
Our God's protection—these are free.

The heart will find more than the eye
Of things we do not have to buy.

Let's stop and think; let's know and feel
That things like these are truly real.

Yes, think how very rich are we
When all the best of things are free.

★ ★ ★

Dear Little Girl or Boy Reader,

I do hope you like these pages for you. Each month I shall try to find something for you to read and learn or puzzle out. I want to ask you—do you attend Sunday School and Primary, or haven't you a Primary to go to? If you haven't, ask the Elder, who is President of your Branch, if you can have one. You can do lots of interesting things there.

God bless you.

My love to you all. A.E

★ ★ ★

(Dear Grown-up (if you happen to be looking at this page),

Are you thinking about the Gospel-welfare of your little ones? If you are a Branch President, have you a Primary and Sunday School functioning in your Branch? You should have, you know. These little children are the men and women of that New World we hear so much about. Give them a good start.)

CARD CLUB or SPINGRO

A Mutual Message

By JOSEPH J. CANNON *of the Y.M.M.I.A. Superintendency*

DINNER was over and the children were at their studies or in bed when Charles came home late from the office. Mary sat with him as he ate alone. Charles was working as legal advisor in one of the new government offices. Before Mary put on the dessert, she remarked, "We have been invited to join a card club, Charles. There's a nice crowd meets once a week, and they would like us to be members."

Charles laughed.

"Members of a card club! Why, I don't even know how to play."

"You'd learn in no time. And you'd make a good player, too. I'm rusty, but it doesn't take long to pick it up."

"Who are they, members of the church?"

"Yes, mainly."

"Cards seem like a waste of time to me."

"But it's the people you are with, and the enjoyable evenings you can have together."

"Sooner or later one wants to put up stakes to make it more exciting."

"But it doesn't amount to anything, even if you lose—no more than going to a movie."

"It's the principle of the thing. It's gambling, isn't it?"

Mary laughed.

"Well, just figure that you might have invited someone else to the show with us then. You're out that much, but you've spent a pleasant time and paid for it. You see, the thing is, cards give a nice evening without any trouble getting up a programme. Everybody enjoys himself, you have refreshments, meet the friends you like to be with, test your wits and relax. It may help you in business, Charles."

"But it's the gambling idea that I don't like."

"Oh, don't be so particular! You lose a little one night and make a little another. After all, it is just paying something for entertainment if you don't win. Nobody misses it."

"Mary, I'm not thinking of the money. But I've never liked cards. The church has always been against them. They're universally used for gambling. I don't think you or I should ever become a gambler, but one of our kiddies might easily have a weakness that way. It wouldn't be comfortable for us to remember that something we had done might have been his justification for starting."

Mary looked sober.

"I had never thought of the children. It seems so innocent to me. All the others have children."

"They might never be affected by our playing, but you certainly increase the risk. However, there is something else that has kept me away from cards."

"What is that?"

"They take the place of more worthwhile things."

"Oh, but you've got to have a little recreation sometime."

CHARLES looked reminiscent for a moment.

"Once on the Magdalena in Colombia, I had some friends who spent the six days of the trip up-river playing poker. Some days hundreds would change hands. They were playing for real stakes, and I noticed that one of them was a consistent winner. One day while we were on deck watching the sluggish water go by and the tropical landscape on the banks, I told him that I had never learned to play and wondered whether I had been foolish. He replied that he wished he had never started. He had won thousands, because he studied the men he played with. Once a banker of Pittsburgh, where he lived, said to him, 'Griff, I go away from here and generally win, but I always lose to you. How come?' Mr. Griffith laughed and replied, 'You raise your shoulders when you have a good hand.' But, he went on to me,

that he regretted ever having started to play, because it had taken so much time from his family and from books. The money he had won could never compensate for that."

Mary remarked quietly:

"Apparently, you don't want us to join this card club and associate with these nice people."

Charles was silent for a moment.

"I would like to have the folks in this neighbourhood as friends. We are here as strangers in a way, and we want our children and theirs to know one another better because their parents are friendly, but I wonder if we couldn't do it another way."

"We can invite them in occasionally," Mary remarked, "but there are long lapses unless there is something regular about it. And, besides, it's always a trouble to think out how to entertain a crowd for a whole evening."

"It's funny you brought this up tonight, Mary, because I've been thinking of something else. One of the counsellors of the Ward Mutual, the manual counsellor, I believe, met me on the train and suggested that we ought to have another Special Interest class in Mutual. He thought I might help organise one. I wonder if these same people might not join us in such a group. Maybe we could make it just as enjoyable as playing cards."

"I wonder. There is too much formality in a class. It's like a school. No refreshments. No dressing up. It's just another meeting."

"Not the way he told me," Charles replied. "He said we could make it just what we wanted it to be—elect our own officers and our own leader, make it discussion or lecture, or anything we want. We can choose our own subject to study. It sounded grand to me. We can have dances, or dance instruction. We can study plays or music or church history or whatever we want. They have some fascinating outlines I don't think they would object if we dressed up. In fact, I think they'd like it. And I'm sure we could prepare refreshments just as often as we care to, every time, if we like."

"But, after all, it would be just Mutual." It was evident that Mary was not feverishly in favour of the suggestion.

"What's wrong with that?" Charles answered. "Bud could go to Scout meeting and Mary to Bee-Hive while we are with our own group. That would be better than having us off playing cards that night. We'd know they were there, and what is equally important, they would know we were there.

"You know, Mary," Charles continued, "I'm crazy to learn more about Latin America. There are a lot of people in this town that have been there, and I'd like to hear them tell about conditions, and I'd like to tell a few things myself. There's so little time to do such studying with all I've got on. It seems to me that this might give us a chance."

"Do you think the others would like to join such a class?" Mary asked dubiously.

"I believe they would. You know, the only reason so many people play cards is that outside the relish they have for gambling they don't use their imagination. As you said, the evening is all arranged for them. I can't speak for the women, but I bet I could sell the idea to some of the men around here that I've met."

"Shall I try to sell it to the women?" Mary asked, with more enthusiasm than she had shown since the conversation began.

"No," Charles replied. "Let's sneak up on them. We'll invite them to the house and show them a good time. Give them some of that black-currant juice you put up and anything else you want, but end up with some of your glorious lemon pie. Their resistence will be pretty weak after that. When I start in, you'd better not be too much on my side. It's good sometimes to have a confederate in the other camp. You might raise objections even. When I answer them, the others may be convinced, too. Let's see if we can't make a fine Special Interest group in this ward that will be a credit to the Mutual. They call it SP-IN-GRO What say, Sweet?"

"Okay by me, dear."

RELIGION OF TO-MORROW

By IRA J. MARKHAM

"We need a religion which shall somehow keep thought alive while it also ministers to the emotions; shall encourage to the largest freedom of interpretation while it makes the real bond of sacramental communion."

THE above statement is contained in a new book, "Religion of To-morrow," by Professor John Elof Boodin of the University of California. Commenting on how some present-day religions do not fill the requirements set forth above, Professor Boodin states the following:

"Towards the end of the Middle Ages, the church lost its vitality. The very thoroughness of medieval organisation was its downfall. It became rigid and formal. For the concrete presence of God it substituted an ecclesiastical hierarchy. Loyalty to the Christian ideal of service was sacrificed to an insatiable lust for power. While ecclesiastical intellectualism substituted verbal abstractions for a living reality and thus achieved a statuesque eternity, ecclesiastical mysticism substituted symbols for the spiritual bond and ascribed to these symbols a magic power of their own or derived from the formula with which they were used, forgetting that the potency of the symbols lies not in themselves but in the living relation which they signify. Its orientation was toward the past rather than toward the future—to stimulate reverence for tradition rather than reverence for God, to conserve the past heritage rather than to create a new outlook.

In its social conception, the church of the Middle Ages was modelled upon feudalism—God being conceived as a feudal overlord seated in the high heavens and represented by His Vice-regent in Rome.

The Protestant Reformation did not succeed in liberating the human spirit from bondage to intellectual abstractions and institutional impersonalism. Its theology was modelled upon Augustine and the Middle Ages; and in its organisation it merely substituted the king for the Pope. While, in its leaders, Protestantism claimed the right to individual interpretation, in fact, it merely substituted dogmatic interpretations of the Scriptures for the authority of the church. It showed little tolerence for divergent interpretations. It soon degenerated into literalism and slavery to creeds, more elaborate and, therefore, more deadening than the simpler creeds of the Middle Ages. The indiscriminate maintenance of scriptural authority—putting the tribal ethics of the Book of Judges, the vindictive nationalist Psalms and the materialistic Ecclesiastes on the same level with the golden sayings of Jesus and St. Paul—led to the perpetuation of an ethics which is close to the primitive in human nature. It failed in short to return to first things—the gospel of personal relations. God was enthroned afar; and had only an external relation to this world. Human nature was conceived as depraved and impotent. Spirit and mechanism remained in antagonism, with antagonism, with mechanism claiming the world.

The Protestant revolt was nevertheless important and inevitable. Intellectually,

it did away with the hierarchy of intermediate beings which had tended to become established in the Middle Ages—the conception of a mediating church, of mediating saints, and of a delegated authority which had made God even more remote and inaccessible.

Since in Protestanism intellectual interpretation took the place of corporate authority, there has been an inherent tendency to disintegration. If Christianity rests on individual interpretation and individual conscience, then it is not obvious why we should be bound indefinitely by the interpretations of a Luther or a Calvin, themselves professedly fallible men, however intolerant. New divisions based on new interpretations of the Scriptures must arise indefinitely as new leaders arise."

The above analysis of present-day churches by Professor Boodin may be a shock to some people. To thorough students of the scriptures, however, the condition described is understandable as it was predicted by prophets of God.

"The Gentiles are lifted up in the pride of their eyes and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning. And there are many churches built up which cause strifes and malice."—(2 Nephi 26;20-21).

"For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall everyone say that hath built up churches, and not unto the Lord.

"And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

"And they shall deny the power of God, the Holy One of Israel; and they shall say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God to-day, for the Lord and the Redeemer hath done His work, and He hath given His power unto men:

"Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day He is not a God of miracles; He hath done His work."—(2 Nephi 28:36).

To all those who would seek to limit God in His power and authority, the following is quoted:

"Wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God and the gift of the Holy Ghost!

"Yea, wo be unto him that saith: We have received, and we need no more.

"Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more."—(2 Nephi 28:26-30).

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour.

"Great is His wisdom, marvellous are His ways, and the extent of His doings none can find out.

"His purposes fail not, neither are there any who can stay His hand.

"From eternity to eternity He is the same, and His years never fail.

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear Me, and delight to honour those who serve Me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory.

"And to them I will reveal all mysteries, yea, all the hidden mysteries of My kingdom from days of old, and for ages to come, will I make known unto them the

good pleasure of My will concerning all things pertaining to My kingdom.

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

"For by My Spirit will I enlighten them, and by My power will I make known unto them the secrets of My will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man."—(D. & C. 76:1-10).

On February 16, 1832, at Hiram, Ohio, one of the greatest manifestations ever vouchsafed to man became a matter of history.

"While we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the Lord shone round about.

"And we beheld the glory of the Son, on the right hand of the Father, and received of His fullness;

"And saw the holy angels, and them who are sanctified before His throne, worshipping God, and the Lamb, who worship him forever and ever.

"And now after the many testimonies which have been given to him, this is the testimony, last of all, which we give of Him: That he lives!

"For we saw Him, even on the right hand of God; and we heard the voice bearing record that He is the Only Begotten of the Father.

"That by Him, and through Him, and of Him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters of God."—(D. & C. 76:19-24).

Millions of people, after having read this account and other revelations of Joseph Smith, the American Prophet, have never been the same again. Their entire outlook on life and religion has been changed. To many intelligent men and women, this is the only approach to religion that makes sense.

To some people the idea of modern revelation is so revolutionary they should repeat, with the poet, "God, give me strength to face a fact, even though it slay me."

However, there is one sure way to find out if the events referred to ever actually happened. A prophet of God gave the true key to a testimony of the truth.

"When ye shall receive these things, I would exhort you that ye should ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things."—(Moroni 10:4-5).

MISSIONARIES.—Sister Violet Clough was set apart as a fulltime Missionary by President Hugh B. Brown on October 24th, 1944. She has been assigned to labour in the Mission Office.

Sister Lillian Owens was set apart by President Hugh B. Brown on November 30th, 1944. She will labour in the Mission Office.

President George E. Gent, of the Nottingham District, wishes it to be known that his new address will be 60, Northampton Street, Leicester.

Any communications in connection with District matters should be addressed to him there in the future.

CHURCH NEWS ABROAD

CO-ORDINATORS

ELDER HAROLD B. LEE, of the Council of the Twelve, is Chairman of the L.D.S. Servicemen's Committee which now cares for the spiritual needs of approximately eighty thousand members of the church who have gone into the service of their countries. He is assisted by Elder Mark E. Petersen, of the Council of the Twelve, and Elder John H. Taylor, of the First Council of the Seventy. Working with this committee is Co-ordinator Hugh B. Brown, who is President of the British Mission, and directing the work in England.

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TAHITIAN MISSION PRESIDENT

EDGAR BENTLEY MITCHELL, JNR., of Tremonton, Utah, has been appointed to preside over the Tahitian Mission by the First Presidency. He will succeed President Ernest C. Rossiter.

President Mitchell filled a mission in Tahiti from 1930 to 1934. He has also filled two stake missions in the Bear River Stake. At the time of his appointment he was serving as stake mission secretary.

Accompanying him to the islands will be his wife, Emma Ruth Maughan Mitchell and their three small children.

★

TABERNACLE CHOIR

THE singing of the Salt Lake Tabernacle Choir has been integrated with a U.S. war department motion picture showing highlights of the Italian campaign.

Heading the group of technicians who came to Salt Lake City, July 13, to make the recordings was Dmitri Tiomkin, who composed the music and lyrics which were used. The lyrics were written in Latin to represent the neutral viewpoint.

Choir Conductor J. Spencer Cornwall wore an earphone over one ear to listen to directions for split-second timing given from the sound booth during recording. Dr. Frank W. Asper was the organist.

MISSIONARY DIES DURING TESTIMONIAL

RIVERSIDE STAKE. — During a missionary farewell testimonial being held in his honour, Elder Henry H. Billings, a member of the high council of the Riverside (Salt Lake) Stake, died of a heart attack last Thursday night in the Twenty-ninth Ward Chapel.

Elder Billings and his wife were to have entered the Mission Home on October 16th, and their departure for the Southern States Mission field was scheduled for October 25th.

Born in Nottingham, England, on February 3rd, 1881, Elder Billings became a member of the church there on August 23rd, 1895, and soon after emigrated to America. He moved to Salt Lake City in 1913, where he has lived since. An outstanding student of the Bible, Elder Billings has been active in many teaching capacities in the church in addition to serving in the M.I.A., ward and stake Sunday School organisations, home missionary groups, fifteen years in the bishopric, and many priesthood offices. At the time of his death he was chairman of the stake temple and genealogical committee.

★

ERNEST S. HORSLEY DIES

ERNEST SAMUEL HORSLEY, friend, counsellor, church and civil servant, and pioneer of Price, Utah, died September 3rd, in his eighty-fourth year. He was patriarch of the Carbon Stake, a position he had held for thirty-two years. A native of Tottenham, Middlesex, he had emigrated with his parents in 1877, and had returned to his native land in 1893 and again in 1909 to do missionary work. Besides having served a near-third of a century as patriarch he had been active in M.I.A. and priesthood quorums and had served as bishop for over twelve years.

BRITISH MISSION

DISTRICT ACTIVITIES

SOUTH LONDON.—District Conference was held on Sunday, November 26th, 1944, at "Ravenslea," after tremendous efforts had been put forth to render the building sufficiently "usable" for such an occasion. Despite cracked walls, unglazed "windows" and patched ceilings, a successful gathering took place on the Saturday evening of November 25th, at which some sixty members and friends were entertained with two plays and a novel Quiz in aid of the Red Cross Fund. The function was organised and conducted by the District M.I.A. Supervisors, while refreshments were provided by Relief Society Sisters. The "Conference proper" sessions on Sunday were well attended, and all enjoyed great spiritual uplift from the speeches and music rendered. President Hugh B. Brown was in attendance, with Sister Florence B. Dunn, at all sessions.

* * *

MANCHESTER.—On Saturday, 21st October, 1944, the Rochdale Branch enjoyed a happy social gathering. Sisters Hazel Curtis and Ivy Leise gave a display of tap-dancing, accompanied at the piano by Mr. Ernest Price. Refreshments were served to over sixty members and friends by the Relief Society Sisters.

Oldham Branch Relief Society sponsored a "Bring and Buy" Sale in the branch hall on Saturday, 21st October. So successful was the effort that approximately £24 profit was made for the local funds.

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NORTH LONDON.—Many members and friends, parents of Sunday School children of the Luton Branch attended the Annual Prizegiving, held in the Luton Branch Hall on Saturday, October 21st, 1944. Preceding the distribution of prizes the kiddies were entertained and instructed in a short programme in which several of them took part. Highlight was the showing of a film, "Life of Christ," which all enjoyed to the fullest degree. Superintendent James R. Cunningham of the British Mission Sunday School Board presented prizes and certificates to more than a score of children who showed splendid records of more than ninety per cent. attendance at Sunday School throughout the year.

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LIVERPOOL.—On Wednesday, 3rd October, 1944, a "Bring and Buy" Sale was held in the Wigan Branch with a view to helping the proposed organisation of a Relief Society. This was accomplished on Sunday, 7th October, when Sister Mary C. Hartley was sustained as President with Sisters Lavinia Webster and Elsie Richard as 1st and 2nd Counsellors respectively, Sister Catherine Hartley as Secretary and Treasurer and Sister Madeline Ellison as Teacher.

Wigan also reports that a Primary class has been formed under the leadership of Elder Clifford Hartley with Sisters Catherine and Joan Hartley as assistants. A class has been commenced with a view to forming a Scout Troop under the leadership of Brother Herbert Webster and Branch President Horace Heyes.

Fifty-five people attended the Harvest Festival Service held in the Wigan Branch; ten were visitors.

A farewell party was held in the Burnley Chapel for Sister Lillian Owens prior to her departure for Missionary work. Approximately seventy members and friends were in attendance and enjoyed supper, served by Sister Moore. Sister Owens was presented with a briefcase by Branch President John R. Moore.

Gifts of fruit and flowers brought to Liverpool Harvest Festival, held on 24th September, by branch members, were afterwards distributed to wounded servicemen in Broadgreen Hospital, Liverpool. Relief Society Sisters of the branch have made several visits to the hospital since, making gifts and providing entertainment.

Sister A. Morris was sustained as President of the Liverpool Branch Relief Society, September 20th, 1944.

* * *

NEWCASTLE.—At a Baptismal Service held in Sunderland Chapel on September 2nd, 1944, Sisters Rose Fudge and Audrey Deans were baptized by Brother Madsen of the Gateshead Branch, and confirmed by President Stanley Short and President F. W. Oates respectively.

* * *

W. HARTLEPOOL.—Missionaries have completed a fine record: in 12 months six of them have in various activities, inside and outside, given over 5,000 (five thousand) hours to missionary labours.

BIRMINGHAM. — Changes in the Branch Presidency, Y.M.M.I.A. and Y.W.M.I.A. and Sunday School have taken place in the Sparkbrook Branch. New appointments are Brother Roland F. Collins as 1st Counsellor, Branch Presidency and 1st Assistant Superintendent Sunday School; as 2nd Counsellor, Branch Presidency and Sunday School Superintendent, Brother William L. Buchanan; as Branch Clerk, Elder E. John S. Jones; as 2nd Assistant Superintendent Sunday School, Brother Derrick Craig; also 2nd Counsellor, Y.M.M.I.A. As President Y.W.M.I.A. and Branch Organist, Sister Augusta Edwards.

On Tuesday, 14th November, a farewell social in honour of Sister Mary Dyson, who is now serving in the N.A.A.F.I., was sponsored by the Sparkbrook M.I.A. Twenty-six people enjoyed games, a few concert items and refreshments.

* * *

LEEDS.—Opening the season's activities, an M.I.A. Social was held in the Leeds Branch, on September 23rd. Some fifty members and friends sat down to a splendid repast provided by Sisters Lucy and Nancy Tenney, the date being the occasion of the latter's birthday. Sociable games were conducted, interspersed with pleasing musical renderings by Brothers F. Laycock (District President), and F. Laycock, of Pudsey Branch.

* * * * *

PLEASE HELP !

A FINE ORGANISATION OF SCOUTS HAS BEEN FORMED IN THE KINGSTANDING BRANCH AND IS DOING AN OUTSTANDING JOB OF WORK IN THAT AREA. ITS LEADERS ARE SPONSORING A MOVEMENT TO ORGANISE A BAND. THE MISSION AUTHORITIES ARE SUPPORTING THIS ENDEAVOUR AND ARE ANXIOUS TO ASSIST IN PROCURING BAND INSTRUMENTS. WE SHALL APPRECIATE INFORMATION LEADING TO SUCH, AND WOULD BE GRATEFUL IF YOU WOULD INFORM THE "STAR" OFFICE AT ONCE.

PERSONALS

BIRTHS

WARING.—On Sunday, October 1st, 1944, during the afternoon session of the Manchester District Conference, the infant daughter of Sister and Mr. Waring, of Bury, was blessed by President Hugh B. Brown, and given the names of Margaret Elizabeth.

* * *

SMITH.—On 7th July, 1944, a daughter was born to Sister and Brother Alan Smith, of the Grimsby Branch. Branch President Bernard Hall blessed the child on 27th August, 1944, and gave her the names of Penelope Joyce Greenwood.

* * *

CHIPPING.—A son was born to District President and Sister William O. Chipping, of the North London District, on 8th September. He was blessed by his father in the St. Alban's Branch on Sunday, 1st October, and given the names of Andrew William Rayment.

* * *

MARRIAGES

SKELCHER—ASHTON. — Sister Olive A. Skelcher, of the Brighton Branch, was married on 7th September to Mr. William Morgan Ashton, of Brighton. Elder William H. Bickerstaff pronounced a blessing on Sunday, 17th September, 1944.

* * *

SKELCHER — GROCOCK. — Sister Yvonne Natalie Skelcher was married at Brighton on 13th May, to Mr. Willy Phillippe Grocock, of the Royal Army Medical Corps. President E. W. Wheatley, of the Brighton Branch, pronounced a blessing on Sunday, May 21st, 1944.

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BUCKLEY—LEISE.—On Saturday, 2nd September, the marriage of Sister Ivy Buckley, of the Rochdale Branch, to Pte. Harold R. Leise, 8th U.S.A.A.F., was solemnized in the Rochdale Chapel by President John Woodhead, of Rochdale.

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KAY—BAGULEY.—On Saturday, 30th September, 1944, Sister Ivy Kay, of the Rochdale Branch, was married to Brother George Verl Baguley, U.S.A.A.F., by President Hugh B. Brown in the Rochdale Chapel.

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VAN POUCKE — MOORE. — On 2nd September, 1944, the marriage of Sister Mavis Van Pouke and Lawrence T. Moore, both of the Leeds District, took place in the Bradford Chapel. The ceremony was performed by Elder Fred. Laycock, District President, and was followed by a reception which some seventy guests attended. Both Brother and Sister Moore filled Missions in this country.

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DEATHS

MARCROFT.—On Friday, 6th October, 1944, the death occurred of Sister Alice Marcroft Senr., of the Rochdale Branch. The interment took place in the Rochdale Cemetery, Monday 9th October; the burial service being conducted by Branch President John Woodhead, who also dedicated the grave. A memorial service was held in the Rochdale Branch on Sunday, 15th October, at which many friends and relatives gathered to pay tribute to a faithful sister.

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GARNETT.—Mr. Harry Garnett, husband of the late Sister Edna Garnett, of Grimsby, passed away, 17th November, 1944. The funeral took place on November 21st, in Grimsby. A service was held in the home, conducted by Brother Alan F. Smith, and the grave was dedicated by Branch President Bernard Hall.

THESE THINGS SHALL BE

These things shall be; a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land.
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

Man shall love with heart as pure
And fervent as the young-eyed throng,
Who chant their heavenly psalm before
God's face with undiscordant song.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And very life shall be a song
When all the earth is paradise.

There shall be no more sin or shame,
Though pain and passion may not die;
For man shall be at one with God
In bonds of firm necessity.

JOHN ADDINGTON SYMONDS

Reader!

Excuse me, may I have a word with you? I am the "STAR." I don't know what you have read of me. Perhaps you perused just that part for which you have a particular liking—possibly "District Activities," for example; maybe you have read my story; my poetry may have attracted you. No doubt you have found great satisfaction in reading the messages of the Church Leaders. I could presume that you have read me through in an orderly manner, as some people do, from "cover to cover," as they say; but I do want you to read my little word through. I hope you have enjoyed me—or part of me. I have my critics; like all journals. It would not be possible to please all, but that doesn't worry me. What I am concerned about is that I cost a lot to produce and need to sell more copies each month to defray my expenses. Will you help?

There must be a great many folk who ought to have me regularly who don't. If you are satisfied with what I offer, may I ask you to show your appreciation by getting just one more subscriber? I believe in personal recommendation, you know.

People seem to have mixed feelings about Resolutions, a popular subject for discussion at this time of year.

A "Times" correspondent said this the other day:

"The 'good resolutions' shaped at a year's beginning have provided satirists with an easy theme, but to all who look beneath the surface of human nature they should bring sober rejoicing. They are the evidence of a wholesome discontent, of ideals unsurrendered, of hopes undaunted by recurring failure .... that a man's resolves should fail matters far less than that he should fail to resolve."

Will you resolve to do a good deed and sell one more of me? THANKS!

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